

DONALD WEBSTER CORY

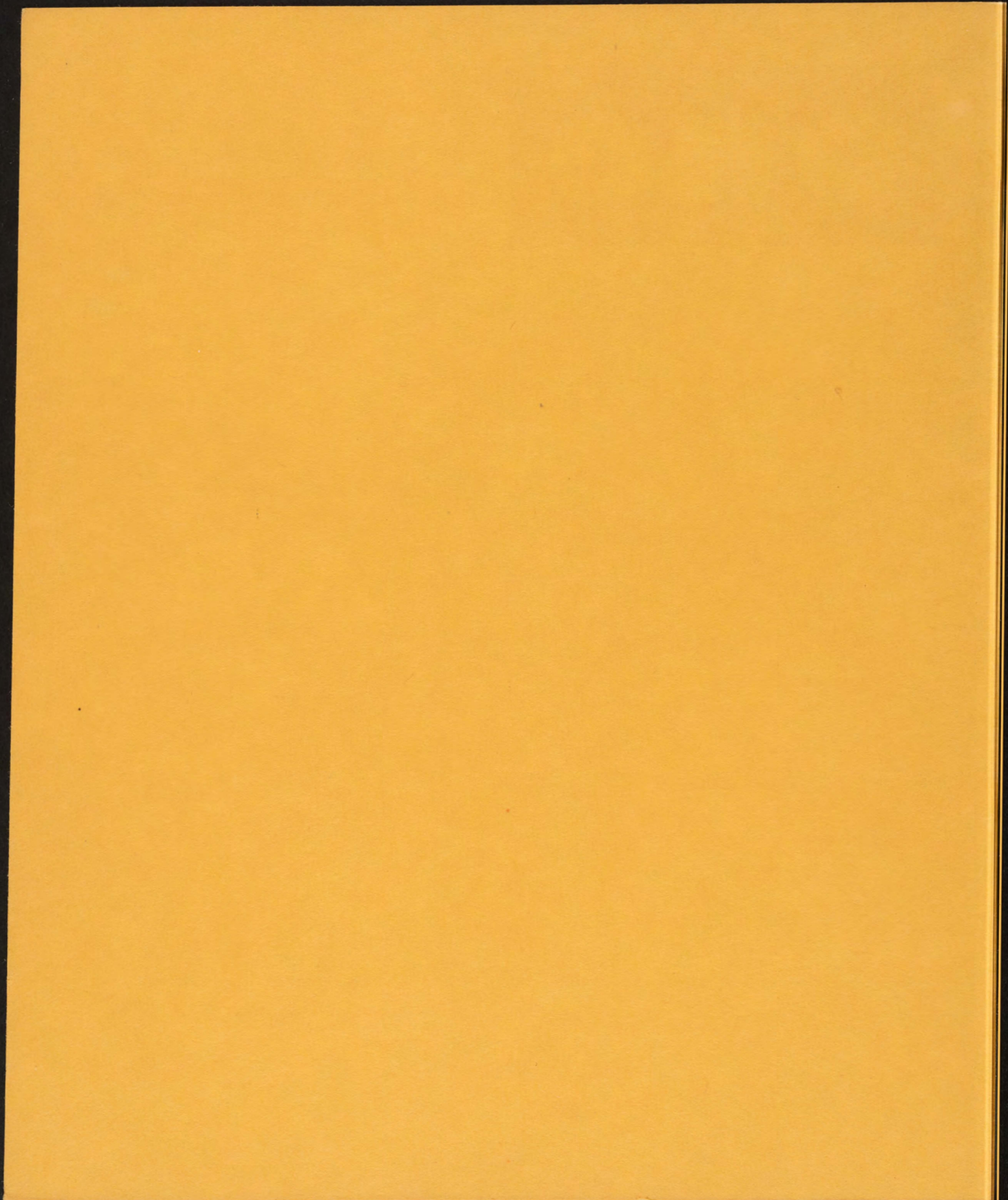
FEBRUARY 1953

SCIENCE, SATIRE

TWENTY CENTS



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"... a mystic bond of brotherhood makes all men one."

—Carlyle

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DONALD WEBSTER CORY

An address delivered to the International Committee for Sex Equality at the University of Frankfurt, September, 1952. See "News" for details on this congress. Mr. Cory is, of course, the author of the best-seller, "The Homosexual in America."

The United States of America today occupies a position unique in Western culture. As a result of the decline of the British Empire, the rise in influence of the Soviet Union in Eastern Europe and in Asia, and the resultant division of the world into two great and perhaps mutually antagonistic forces, the United States, with its vast reservoirs of raw materials, its industrial efficiency and wealth, has emerged in international affairs in a position of influence and affluence such as has been centered in no single nation since the decline of the Holy Roman Empire. In every field of human endeavor, the peoples of the free world are watching America, hopeful that out of this land will come new vistas of progress, yet skeptical of the meaning of American democracy and culture in terms of human values. Thus, despite the very slow and halting steps forward that emerge from this land, such progress is watched with greater interest outside the borders of the forty-eight states than are similar developments in other countries. The changes now taking place in American attitudes toward sex, as in other fields, therefore have significance far greater than would be apparent if such changes were to be found in another land, be it France or India or England or the Dominican Republic. Yet the new outlook, simultaneously revolutionary and evolutionary as it paradoxically must be, is formulated in an atmosphere so devoid of the free interchange of thought (the very essence of that highly publicized American democracy) that, outside of a professional few, people are for the most part unaware of what is occurring.

More than any other power, the United States was founded on traditions of puritanism. The concept of sex as a necessary evil, an ugly pursuit enjoyed by man because of the devil incarnate in the flesh, was taught by the early cultural leaders of this country. The varying and diverse elements that made up the American melting pot vied with one another to appear before the masses as pure and good, one group not to be outdone by another in the antisexual repudiation of physical desire. Thus the struggle of the Protestant puritans to maintain a rigid and self-avowedly virtuous ban on all things sexual was strengthened by the several minorities that found conformance the road to acceptance and

possibly integration into American life: the immigrants so anxious to abandon their European culture which was to them a stigma; the Jews, who found in their Talmudic codes a reinforcement of sexual repudiation; the Negroes, freed from slavery and desirous of appearing "good" and "moral" and "pure" in the sense that these words were being used and misused; and the Catholics, who succeeded in wresting the leadership from the puritan Protestants in the antisexual culture.

It was in this milieu that sex became the unmentionable subject in nineteenth century America. Birth control information dared not be disseminated through the mails; and the education of young people in things sexual consisted in the main of long sermons by ignorant hypocrites who warned that masturbation would lead to insanity.

A revolutionary change has taken place in America during the decades since the First World War. American thinking has begun to catch up with American practice. The activities which were indulged in so frequently by men and women, never admitted, always frowned upon, seldom discussed or written about, now became topics of open conversation. No longer did people suffer great shock when they learned the elementary facts of life.

Thus, the changing social scene made it possible for leadership to arise that would provide the scientific data, in psychological and sociological areas, to substantiate the amorphous ideas beginning to formulate in the minds of the people, and at the same time such leadership could capture the imagination of large segments of the population. For America has been a land where the masses move slowly, seldom more than passingly alert to an issue, and always seeking to designate the responsibility in the hands of a hero, a movement, a leader. As Gunnar Myrdal reported:

The idea of leadership pervades American thought and collective action. The demand for "intelligent leadership" is raised in all political camps, social and professional groups, and, indeed, in every collective activity centered around any interest or purpose . . . If an ordinary American faces a situation which he recognizes as a "problem" without having any specific views as to how to "solve" it, he tends to resort to two general recommendations: one, traditionally, is "education"; the other is "leadership." The demand for leadership . . . is a result less of a conscious ideological principle than of a pragmatic approach to those activities which require the cooperation of many individuals.

Until a few years ago, this need for leadership, so acutely felt by all those striving to break through the morass of misinformation, hypocrisy, and censorship, was left unanswered. Then the report of Kinsey and his associates was published. This book, bombshell that it was in the complacent scene of puri-

tanical hypocrisy, denounced as it was from all sides, could never have found the light of a printed page in America some two or three decades earlier. Professor Kinsey, still looked on with some skepticism by die-hards who are more intent on retaining preconceived ideologies than on verifying their scientific validity, nevertheless became an acknowledged leader overnight in an area of American thinking. Yet, to understand the full significance of the American scene, let it be emphasized that this scientist would have been stoned and lynched had his findings been proclaimed in the nineteenth century. Thus, the Kinsey report is in the first instance a manifestation, a proof, of the change that was taking place in this country, although more than that, it facilitated and expedited this changing process. It is therefore one — perhaps the most dramatic, certainly the best known — of many dynamic occurrences, which are made possible by the very events that they, in turn, make more possible.

It is against this background that the status of the homosexual in America must be studied. It is today generally recognized that the homosexuals constitute a sociological minority, a factor most important in America, a land in which the minority problem, particularly as concerning the rights and the integration of ethnic groups, has admittedly become the most important domestic situation facing this country. The mutual antagonisms between the various ethnic groups have produced several phenomena that must be noted:

1: The intellectual and cultural leadership of this country has almost unanimously endorsed the ultimate aims and the immediate struggles of the ethnic minorities. As a result, novelists, journalists, statesmen, church and lay leaders today proclaim the principles of brotherhood, espouse a philosophy based on the recognition of the rights of man, state that all men are brothers and that minorities must be given equal rights in all walks of life. Although many of these leaders would be the first to denounce the homosexual, to deny that they favor rights for this maligned group, their propaganda, to the extent that it has any impact at all on American thinking, is one which coincides with the aspirations of all minorities, not excluding the sexual.

2: However, a great gap exists between American leadership and the American people on the ethnic minority problems. The great mass of American people, not only in the South, but even in the North, certainly do not practice equality with Negroes, and continue to a large extent to practice anti-Semitism in their social and economic affairs. This cultural gap results from the lesser influence of tradition, superstition, and outworn ideology on the thinking of the more intelligent, the more educated, and the more enlightened. It is a gap that will in due time be closed by the process of education and enlightenment that is in the hands of the leadership, but most important of all, it is a gap which, I main-

tain, I can already find in existence so far as the homosexual minority is concerned.

3: The segmentation of the populace into mutually antagonistic ethnic groups causes certain divisive influences within the homosexual minority. First, some homosexuals (although the proportion is smaller than among heterosexuals) reflect the antagonistic attitudes toward some ethnic groups, and hence a unified minority is difficult to fuse. Secondly, some members of the Jewish-homosexual and the Negro-homosexual double minorities fear to conduct a struggle on behalf of their sex group because it might, they reason, vitiate their struggle on behalf of their ethnic group. The latter is usually considered by these people to be their first loyalty, their original and their lasting group identification. They are furthermore unconvinced of the propriety of the struggle for sexual rights on the same level and with the same righteous vigor as the struggle for ethnic rights.

4: Nevertheless, most homosexuals do participate in a greater amount of inter-ethnic mingling than do heterosexuals, and this, too, is a double-edged sword. On the one hand, it aids the unity within the homosexual group, but it creates an antagonistic attitude toward homosexuals on the part of many individuals who, still under reactionary influences so far as minorities are concerned, look upon the Negro-white alliances as further proof, not of liberalism and emancipation, but of degeneracy.

The current status of the American homosexual is characterized by the following main phenomena: (1) increasing awareness of the existence of the group, and of the widespread adherence to its practices, on the part of the large masses of people; (2) increasing expressions of support of and sympathy for the group by leadership in psychological, sociological, and other areas of American thought; (3) tendency to accept the existence of the group as an unfortunate necessity, a problem that cannot be erased, but a continued unwillingness to accept the individual members who become adherents of it or identified with it; (4) tolerance toward certain group activities so long as they remain anonymous and hide behind a facade of respectability, no matter how thin the veil; (5) a tendency within the group to feel that (a) this status is not unbearable, (b) a better one is not deserved, and (c) the struggle for change may bring down the wrath from law-makers and other authorities.

These are characteristics that differ considerably from the situation that prevailed some thirty or forty years back. At that time, the manifestations of homosexuality were carefully hidden, the word unspoken and unknown save in medical circles, the members of the group concealing their activities in the most complete and utter fear. The problem could not be mentioned in newspapers or

magazines, and many educated people lived for decades without any awareness of it. Historians of the American scene have even been deluded into believing that the complete cloak of silence existed because there was no homosexuality at the time, and they denounce those who interpret in this manner the writings of Herman Melville, Walt Whitman, and Henry James, as being inconsistent with the prevailing puritanical codes of nineteenth century America.

This change that has taken place is not so much one of greater acceptance of the homosexual on the part of American society, but rather an acknowledgment of the existence of the minority and of the problem involved therein. Once "homosexual" was the most unmentionable, the most unprintable, of any word, except for the so-called obscenities, in the English language. Today it is mentioned and printed everywhere, but, to use the expression of Menninger, it is today the "most electric" word in our language. From silence to discussion, even without enlightenment, is progress, for enlightenment becomes inevitable through discussion, and impossible without it.

Within the most advanced cultural circles, it is today rare to find outright condemnation of homosexual activities. Whether one looks to Kinsey, who reaches an audience far wider than any other leader in sex thinking in the history of America (and possibly in world history, save for Freud), or whether one looks to psychiatrists, church leaders, and others, it is today not at all uncommon to find the homosexual defended by men of the highest intellectual integrity.

For example, on the question of arrests, Kinsey recently spoke before the National Probation and Parole Association, and stated that there are cities in the United States where more than half of the alleged sex offenses are initiated by police intent on obtaining blackmail. Furthermore, he said, "there are cities in which there is no greater blackmail racket than that operated by police against homosexuals." This statement received wide publicity in the newspapers, and it is a statement that is of utmost importance because it is characteristic of a new thinking and a new approach: namely, the homosexual is no longer a pariah without his intellectual defender.

Permit me to cite a few other examples. Dr. Robert W. Laidlaw, speaking before the Section on Marriage and Family Counseling of the National Council on Family Relations, stated: "*It happens that I act as psychiatric consultant in a theological seminary, where one finds a very high type of individual — particularly in the music school — who is beset by homosexual conflicts . . . A few months ago, in a seminary with the faculty of this seminary, we had quite a discussion in regard to whether homosexuality, per se, should disqualify a man from the ministry. I steadfastly upheld the platform that it should not.*"² (Emphasis in original).

Those who are unable to find a change in American attitudes should ask themselves whether a psychiatrist could have taken this position twenty or thirty years earlier, and whether he could have defended it at a public gathering without eliciting a single word of disagreement.

Finally, in psychiatric and psychological circles, it is becoming increasingly apparent that, despite the emphasis of these professionals on the disturbances of homosexuals, many of the difficulties can be overcome by a correction of the attitude of society. In his brilliant book, *The Folklore of Sex*, Dr. Albert Ellis writes:

*The banning of certain sex outlets — e.g., homosexuality — which would be, under normal circumstances, merely peculiar and idiosyncratic modes of behavior serves to make the users of these outlets neurotic — and to make neurotics use these outlets. In this sense, sex “perversion” does not render society sick, but society makes sick people out of “perverts” — and induces individuals to use “perversions” as neurotic symptoms.*³

This concept, that the ills of society may be the cause of the difficulties of the homosexual, rather than the effect, was expressed by the eminent physician, Dr. Harry Benjamin, in the *American Journal of Psychotherapy*, as follows: “If adjustment is necessary, it should be made primarily with regard to the position the homosexual occupies in present day society and society should more often by the patient to be treated than the invert.”⁴

But if society is sick, what is to be done about it? And if the homosexual's disturbance is, at least partially, the result of the hostility of society, how can he be helped?

First, not all homosexuals think that something should be done, although most are somewhat dissatisfied with the current situation. There are some people in the group who, recognizing the status quo as being less hostile, more possible to live with, than one might have expected, fear the consequences of a struggle, and fear public reaction to a fast-moving change. They believe that any effort to broaden the rights of these people would bring forth the wrath of the police and reaction in public attitudes, and they contend that the current situation is as liberal as the present American culture might permit. These same people, therefore, go a step further and justify some of the hostility toward the group, claiming that the homosexuals themselves, because of promiscuity, instability, exhibitionism, violence, and other alleged factors, are unworthy of better treatment and responsible for their own status. That the attitude briefly summarized here has its psychological foundations in the guilt of the individuals, and is a defensive justification of hostility which they require for self-condemnation, are too apparent to require elucidation. Whatever the causes, the inaction of these people,

newspapers and journals, to the lecture platforms, to the air waves so influential in the shaping of American thought. It could not formulate an ethic and an outlook that would reflect the developed thinking of many intelligent men and women, because there is no medium for the argument and exchange of opinion so necessary in the evolution of a group ideology. Yet, without such a development, a leadership can only reflect its own narrow outlook, which may be far removed from that of the people who are ostensibly the followers. Thus, on such fundamental issues as to whether the movement for recognition should be one of militant protest or quiet accommodation; whether it should be one of struggle to effect changes in the laws or to educate the group to abide by certain laws; whether it should be one of teaching the public to accept the concept of variety in sexual expression or of teaching the group to accept the concept of monogamous fidelity to a single loser; whether the orientation should be to look inward toward an inner group minority and an almost segregated life or toward integration as human beings with those of all temperaments — on all of these questions the leadership could not develop an outlook that would reflect the viewpoint of those millions of Americans who are partisans of this minority.

Under these circumstances, a few people who believe militantly in the necessity of struggle have become demoralized. The situation, they state, is hopeless. Hostility prevents the emergence of the forces that are necessary to educate the public and the gay group, but without such forces hostility will continue its indefinite reign. Such pessimistic nihilism is not infrequently encountered.

Nevertheless, with the diminished hostility in the most advanced circles of American public opinion, with the open espousal of the rights of homosexuals by many leaders who have access to America's eyes and ears, with the increasing attention given to the problem by many of the most prominent and talented writers, a new dynamic process is set in motion that will counteract the vicious circle of do-nothingism that has hitherto strangled the possibilities for effective homosexual action.

The gap that exists between important American thinkers, on the one hand, and large numbers of men and women, on the other, is a sociological phenomenon that cannot remain stagnant. The writers, philosophers, lecturers, jurists, even though they may reach but a few people with their message, impress their thought on teachers, preachers, journalists, and others, whose new outlook, once it has been formulated, is made known to many others. This is a long, a drawn-out, and often a discouraging process, with the difficulties multiplied many times by prejudices and fears, but eventually the masses do catch up to their teachers, and then the lawmakers, politicians, rabble-rousers, begin to reflect this new attitude of the people, no longer finding it profitable to exploit a waning prejudice.

Thus, as the American cultural leaders speak up, on lecture platforms, in

so far as social protest is concerned, is difficult to alter.

The struggle for social betterment is furthermore impeded by the secondary interest taken therein by the heterosexuals who have spoken out for improvement in status (as Kinsey, Ellis, Benjamin, and others), and by the fear surrounding the homosexuals who might be expected to have the motivation and incentive to give leadership to a more militant movement.

It is unrealistic to expect to find, within the group of sociologists, psychologists, and others, those people who are themselves heterosexual and yet are anxious to devote themselves to a cause with the perseverance, the fervor, the willingness to withstand calumny, that are required if any success is to be attained. These people, in the first instance, have certain reservations, not of a moral but of a psychological nature, and in the second place they are involved only intellectually, not emotionally.

So that the leadership would have to fall on those most vitally concerned, but a complete anonymity surrounds the individual members of this enormous group. Particularly those most capable of offering leadership, the college professors and university officials, the many authors, philosophers, journalists; the popular heroes in the sports and entertainment world, the prize fighters and baseball players and movie actors; the sociologists already engaged in a struggle for ethnic minority rights — these people have a vested interest in retaining their anonymity. What chance would a politician have, not only for election, but even for appointment to a position for which he was eminently qualified, if he should openly proclaim himself as part of a great movement to struggle for the rights of the homosexuals?

Without leadership, where can a movement originate and how can it gather strength? How can public attitudes be changed if those most capable of facilitating such a change have an interest in remaining silent, on the one hand, or, on the other, can devote themselves to this situation only as a secondary pursuit?

It would seem, on the face of it, that we have here an insolvable contradiction. There can be no change without guidance from the more advanced, and no individuals offering such guidance dare to come forth unless a change is first effected to make it possible to function without martyrdom to oneself and one's immediate associates. As a matter of fact, the situation is even more complex, because any homosexuals who might conceivably acknowledge their drives in order to head a struggle would find themselves cut off from larger numbers of their own followers, who could not afford association with one who had dropped the mask of concealment.

And, after all, what could such a leadership do, if it should arise, and if it were possible to conduct a struggle? It would have little access to the popular

books and magazines, and through the channels of newspapers and occasionally even on the radio, — speak up in defense of the victimized deviant, larger numbers of people, both inside and outside the group, are influenced in their attitudes. The diminished hostility resultant therefrom makes it possible for heterosexuals to believe in and to express their friendly attitude, and likewise reduced are the guilt and fear within the homosexual group. As the fright at the specter of self-expression is lessened, the homosexual finds it possible to give a certain limited leadership to the protest, and this very small, frequently anonymous struggle can continue to spread a word of enlightenment, both to other homosexuals, and to heterosexuals, thus setting in motion a new cycle. As the shame is diminished with the increasing acceptance, both by oneself and one's associates, the righteousness of the cause of protest is impressed upon the minds of many homosexuals, and in fact the guilt of being homosexual is replaced by the guilt of not defending one's cause.

This is a new situation, and in recent years it has already begun to manifest itself and to produce some small results. The law in some states has been relaxed, and in others many people have called for a change. Lecture groups of gay people have been initiated in several cities; private clubs and veterans' organizations have been formed; a social-work group, having the open cooperation of numerous ministers, psychiatrists, and other professional men, has been incorporated is now functioning to help those who run afoul of the law or who have other difficulties; a correspondence society is in existence; and in Los Angeles, where police terror is particularly outrageous, a group is functioning openly to raise funds and to conduct a public campaign against entrapment and police brutality.

The next steps forward are not easy to predict. The publishing program, both of fiction and non-fiction, can be better controlled, so that there is a wider influence of the group upon the thinking of those who become spokesmen. A magazine, perhaps quite unlike those published in Europe, may be able to be established in the United States, concentrating on literary and other cultural aspects of the group problem, or perhaps not devoted exclusively to this one group. Efforts must be made to enlist friends among the medical, psychological, legal and other professions to conduct a campaign more vigorous than heretofore in defense of the group and of its individual members. Church leaders can be particularly effective in making representations against newspapers and magazines in protest against their one-sided hostility. An educational program to convince the homosexuals themselves of the propriety of their activities is urgently needed.

These are but meager beginnings. Each of these is amorphous, all of them disconnected, many functioning at crosspurposes to the others. But let us not fail

to see the enormous importance of the beginnings. For these are the beginnings of the groups, the movements, the activities, and the struggles that will make possible the next step forward, that will spread the friendly word of truth both within and without the group, and this in turn will make it both necessary and possible for more such movements, and stronger ones, to arise, and for the influence to spread far and wide. With the greater influence, it will become less difficult for such activities to take place, and with the increased activity, the influence spreads to new circles with new messages. This is a new cycle and a dynamic one, whose aim and goal of sex equality are not beyond human reach.

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2. Robert W. Laidlaw: "A Clinical Approach to Homosexuality," *Marriage and Family Living*, February 1952, p. 44.
3. Albert Ellis: *The Folklore of Sex*, New York: Charles Boni, 1951, p. 277.
4. Harry Benjamin, Review of *The Homosexual in America* by Donald Webster Cory, *American Journal of Psychotherapy*, April 1952, p. 357.

As for me . . .

And here is another reflection of personal opinion regularly featured in this section. Again the editors enjoyed a lively hassel over its inclusion and again decided that ONE's policy of stimulation need not be limited to stimulating only agreement.

Well, it's like this, Christine. Never before in recorded history has a highly specific area of the human anatomy been of such international interest as yours. There have been the beautiful and the handsome who have excited an all-over biological attention, but you are not noted for comeliness, intelligence or ability. You only had an operation and are now object of the cold, impersonal curiosity accorded calves born with two heads. And more: you are the darling of a lascivious press which pretends to do scientific news-reporting but prints only sniggering sensationalism. For instance, commissioned stories from your old army buddies, girl friends and anyone else whose personal affairs can be bought;

interviews with male movie actors on whether they'd play a love scene with you or not; pseudo-scientific series of articles on hermaphroditism by anonymous doctors about anonymous patients. All magazines are scrambling frantically to get a new slant on the sex change theme; salaciousness parades as science, obscenity becomes objectivity and you are stripped naked for the public gaze.

But this is the order of our day: only "puritanical eccentrics" refuse to be so exploited and the ordinary person has a peculiarly sharp fear of being called a poor sport. However you are not ordinary and, because of this, it is near incredible that you have handed over to world publicity your intimate life. You must have known how much misinformation would be attached to it, how much prejudice and lewdity. And couldn't you guess that solving your personal dilemma in headlines would infinitely increase the dilemma of hundreds of thousands of other people who are fighting another battle unrelated to yours but taken to be identical by society? If you thought of these things, you apparently rated them secondary, for few have done such a sweeping disservice to humanity with such blithe ease and excruciating effectiveness as you have, Christine.

Unrelated to yours but taken to be identical by society. This is the crux of of the matter. As far as the public knows, you were merely another unhappy homosexual who decided to get drastic about it. Actually there has been no printed proof that you were either homosexual or hermaphroditic, but the cunning press has eluded libel by using the second term while meaning the first. As a result, the public is confirmed in its opinion that they are synonymous *which they are not*, that all human beings are either completely one sex or the other *which they are not*, that all men attracted to other men must be basically feminine, *which they are not*, and these men don't deserve and have no use for nature's "identifying" glands. This reasoning leads to legal limitations upon the homosexual, mandatory injections, psychiatric treatment—and worse.

Then *you* come along with your profound but common dilemma and bow to misinformation by submitting yourself to cleansing surgery. To the public, this is admission that you have the mind, "soul" or psyche of a woman and they applaud your admirable "solution"—which is actually no more than the substitution of one problem for another. It will be interesting to see how contented you are from now on—although chances are you *will* be because (1) you've made a decision you can't back out of and will have to adjust to or destroy yourself, (2) you've made a public decision which puts the omnipotent ego and its pride on your side; hell will freeze over before *they* admit an error, (3) you already feel the comfort of belonging to that society which was too big for you to fight because you thought yourself alone, and to which you have submitted with all its prejudices and ignorance that once made you so unhappy.

But, Christine old thing, eunuchism is not a solution for those who are homosexual—in the event you are interested in their problems. The word “eunuch” must be used because you’re not a woman, you know. A dress and high heels will not provide you with a baby—and remember what this society you love thinks of sterile women. Actually those expensive scalpals only gave you the legal right to transvestitism. Furthermore, homosexuals are not a third sex, personalities in the body of the wrong sex, biological confusions of nature. Most neurotic symptoms they display—and there are plenty—can just as easily have been caused by *society* refusing to adjust to *them* as the reverse. Their vast number in both history and present makes it impossible to label them freaks and so unusual as to be called abnormal. Homosexuality is a large fact and more a problem of society than they are to themselves.

Surgery is no solution. The cutting away of ignorance is. Your loss, Christine, is no one’s gain. Your surrender is a victory to the stupid and misinformed. There are hundreds of thousands of male homosexuals who would rather die than lose their genders. A vast number have already died for their legal rights, have been stripped of everything, now suffer the status of actual pariahs *because they demand the right to be what they are*. Remember this refusal to submit the next time you read in the papers of a court ordering the castration of a “pervert”. It does happen.

As time goes on, however, it will happen less and less because the homosexual minority is fusing and fighting with increasing strength. The weapons it uses are facts. Execute the whole minority and this weapon will remain as sharp and permanently effective—waiting for others to pick it up and wield.

Others who refuse to submit to a barbaric status quo.

Jeff Winters

★ **ONE is a non-profit corporation formed to publish a magazine dealing primarily with homosexuality from the scientific, historical and critical point of view . . . to sponsor educational programs, lectures and concerts for the aid and benefit of social variants and to promote among the general public an interest, knowledge and understanding of the problems of variation . . . to sponsor research and promote the integration into society of such persons whose behavior and inclinations vary from the current moral and social standards.** ★

'...no vice, no degradation'

The following letter, published only once before (the American Journal of Psychiatry, edited by Dr. C. B. Farrar), is in the possession of Dr. Alfred A. Kinsey, and is here reprinted with his permission. Though personal in tone, it will be seen to have historical importance in the homosexual's rights fight for human rights.

Dear Mrs.....

I gather from your letter that your son is a homosexual. I am most impressed by the fact that you do not mention this term yourself in your information about him. May I question you, why you avoid it? Homosexuality is assuredly no advantage but it is nothing to be ashamed of, no vice, no degradation, it cannot be classified as an illness; we consider it to be a variation of the sexual function produced by a certain arrest of sexual development. Many highly respectable individuals of ancient and modern times have been homosexuals, several of the greatest men among them. (Plato, Michelangelo, Leonardo da Vinci, etc.) It is a great injustice to persecute homosexuality as a crime, and a cruelty, too. If you do not believe me, read the books of Havelock Ellis.

By asking me if I can help, you mean, I suppose, if I can abolish homosexuality and make normal heterosexuality take its place. The answer is, in a general way, we cannot promise to achieve it. In a certain number of cases we succeed in developing the blighted germs of heterosexual tendencies which are present in every homosexual, in the majority of cases it is no more possible. It is a question of the quality and the age of the individual. The result of treatment cannot be predicted.

What analysis can do for your son runs in a different line. If he is unhappy, neurotic, torn by conflicts, inhibited in his social life, analysis may bring him harmony, peace of mind, full efficiency, whether he remains a homosexual or gets changed. If you make up your mind he should have analysis with me — I don't expect you will — he has to come over to Vienna. I have no intention of leaving here. However, don't neglect to give me your answer.

Sincerely yours with kind wishes,

FREUD.

P.S. I did not find it difficult to read your handwriting. Hope you will not find my writing and my English a harder task.

NEWS:

I.C.S.E. ON THE CONTINENT

The organization of a meeting, as such, is vital and important work; when the organization is concerned with sexual minorities it becomes in addition hazardous and delicate. It is therefore doubly newsworthy that the International Committee for Sexual Equality not only held its second Congress at Frankfurt-am-Main last September, but that the third Congress, planned for September, 1953, will undoubtedly be held with the same distinguished response noticeable in the recent past.

The basis for discussion of the second Congress was MORALITY LAWS AND SEXUAL EQUALITY and among the speakers were: Dr. C. van Emde Boas, the eminent Dutch psychiatrist; Dr. Jarl Wagner Smitt, secretary of the Danish Society for Mental Health and two noted European attorneys, Joseph Klibansky of Germany and Mrs. Lau Mazirel of The Netherlands. The principal paper read at the first session of the congress appears as our leading article this month and was delivered by Mr. Cory.

Not the least interesting sidelights on the Congress are the facts that the sessions were held at the University of Frankfurt and that it was covered thoroughly, and without comment, by the Press. In addition an evening of entertainment was provided for visitors.

The I.C.S.E., in addition to sponsoring the various international Congresses, publishes six regular newsletters at a subscription price of approximately Hfl 3, post paid, or something less than one dollar allowing for postage to the United States. Subscriptions should be sent to: L.C.S.E., Postbox 542, Amsterdam, The Netherlands.

The newsletters appear in three languages, English, German and French.

LETTER FROM THE LAB

Dear Sirs:

I am a physician on the staff of the U.C.L.A. School of Medicine, and while my prime interest is in the field of cancer research and treatment, many of the technical procedures developed for the study of hormone disturbances in cancer are now being applied to the problems of the sex psychopath as represented by the two or three hundred cases under observation at Norwalk State Hospital. Your quotation from Dr. Bowman's report to the State Legislature appearing in "One", Jan., 1953, pages 8-9 is unintentionally misleading in that it implies that basic research on homosexuality

is now being conducted by the State of California Dept. of Mental Hygiene at U.C.L.A. Although this was undoubtedly a part of Dr. Bowman's original plan, the study now in progress concerns primarily "antisocial sex behavior" involving acts of violence and attacks on minors. Homosexuality per se is not an essential part of this problem and therefore, does not form a specific part of the investigation.

I have discussed your organization with those directly concerned with the above program, and you will I am sure, be interested to learn, as I was, that the law-abiding, socially useful homosexual is rapidly becoming of little legal interest, and prosecution of this large group is being discouraged throughout the state. For the first time, a distinction is being made, and attention is being directed only to those who, by force, violate the freedom of others for sexual reasons, and the well-adjusted homosexual is considered as separate from this group as the usual heterosexual. If nothing more comes of the current state research program, I am sure that you will agree that this is real progress. Those to whom I talked regarding your society felt that before long, the Committee to Outlaw Entrapment would find itself fighting a straw man, since the legal emphasis is decidedly shifting in the above-mentioned direction.

However, even if the possibility of entanglements with the law should in this way be forever removed from the life of the homosexual, there remains, as you point out, the tremendous prejudice of the surrounding heterosexual world against something they cannot understand. This prejudice is based on lack of facts regarding homosexuality, and the unfortunate part of it is that the science of medicine does not have any substantial body of information to offer in explanation of this constantly recurring natural phenomenon. One of the reasons has been the failure on the part of homosexuals themselves to recognize this lack and to do something positive about it in an organized way. If they do not produce the necessary data, it is unlikely that anyone else will.

It seems to me that your society is in a unique position to make worthwhile basic contributions to human knowledge concerning homosexuality. With such a large cooperating group, research projects could be undertaken, and the data so obtained be reported in the scientific literature to become a permanent addition to medical and then to general information. It does not seem to me that the homosexual can successfully demand that the world accept him, even by the subtle maneuver of demonstrating his conformity in all other phases of life as long as the present ignorance exists, and as long as the homosexual himself doesn't actually know whether he is "normal" or "abnormal".

I believe that the Mattachine Foundation could best achieve their goals and conclusively demonstrate their sincerity of purpose not by the defensive approach of saying, "see how many brilliant people are in our group" or "see how harmless we are", etc., but by being the first to begin to explain scientifically WHAT THEY ARE. Such a positive approach could be the beginning of a great movement in the right direction. If any field, facts speak for themselves, but without them there remain only theories, emotions and intuition, which impress no one except a few who might find it temporarily convenient to agree.

I have taken the liberty of presenting a physician's view of your work I would be very glad to hear the reaction of your readers to these ideas. You may print all or part of this letter with signature, if you wish.

**Sincerely,
Philip M. West, M.D.**

In relation to the above, the state-wide program is being carried forward with funds supplied by the Legislature, in an effort to determine whether scientific means can be found to detect and control potentially dangerous sex deviates. This project is directed by Dr. A. R. Mangus of the Langley Porter clinic in San Francisco.

The local biochemical research involves two phases:

The first phase, under investigation by Dr. Josephine Garst, is concerned with certain body compounds known as the 17-ketosteroids. These compounds are products of the adrenal gland and the male gonads. Some of them are metabolic products of the male hormone, testosterone.

Dr. Garst is exploring a possible relationship of these compounds to sex deviation.

Mrs. Jessamine Hilliard is investigating the second phase of the research with the intent of discovering if there is

a consistent pattern of chemical activity in the blood which might reflect the building up of tension preceding sex deviation.

Mrs. Hilliard has established a laboratory in the sex psychopath wards at the Norwalk hospital where frequent biochemical tests of patients can be made. Psychiatrists and psychologists interview the patients in an effort to correlate revealed anxiety with blood test patterns, it was reported.

The university reported there is presently no evidence to indicate that a simple blood test might be developed which would identify sex offenders or predict the tension build-up which precedes an offense.

However, it is believed a blood test might be useful in reflecting how the deviate responds to certain stresses and to treatment.

The test would be useful in an overall screen program for sex deviates, the researchers believe.

Members of the Norwalk staff are carrying out the psychological portion of the research program.

By combining the biochemical and psychological techniques it is hoped a convenient classification system for sex deviates might be developed to distinguish those who are not potentially dangerous, those who are dangerous but who would respond to therapy and dan-

gerous deviates who would not benefit from treatment.

A group of sex deviates at the hospital is cooperating in the research, including a patient "emotional security program" comparable to that of Alcoholics Anonymous in that it is a group therapy designed by the deviates to help themselves.



"CRIME UP 7.6 PER CENT IN LOS ANGELES" "CHIEF REPORTS CRIME RATE IN LOS ANGELES CUT

Major crimes increased 7.6 per cent in Los Angeles in 1952, but criminal attacks upon women and children increased 15 per cent, Police Chief William Parker disclosed today in his annual report."

Los Angeles Herald and Express, 31 December 1952.

Police Chief William Parker, in a lengthy report to the Police Commission late today, said that the crime rate in Los Angeles during the past year dropped very materially."

Los Angeles Herald and Express, 7 January 1953.

COMING:

"Homosexuals Are Not People"
Classic Japanese Tales of the Samurai
"Oscar Wilde: Artist and Fool"
"Semantics and Sex"
A Study of A. E. Housman
Rarely Printed Poems of Michelangelo
New Fiction and Satire

one

BOOKS:

If being relegated to a minor position means being accepted, we may assume the homosexual has arrived as a human being — in the contemporary novel. That is, in the novel intended for the general reading public and not for the reader of the latest fad or of the little magazine. For the character who “happens to be” in this dangerous category appears increasingly in books for popular consumption. It is more difficult to do this on stage where the subject is either the core of tragedy (as in the currently successfully revived Lillian Hellman’s *The Children’s Hour*) or as a subject for comedy in its broadest burlesque sense (as in Philip Barry’s *Here Come the Clowns* or on any current television program featuring almost any major comedian). On the screen, by mutual agreement between the major American producers, the subject is verboten and only minor characters in minor comedies may hint at the existence of transvestitism — and no more.*

But writers with more latitude and fewer inhibitions round out their work more realistically. In Betty Smith’s *Tomorrow Will Be Better* it is not important that Miss Smith’s heroine was married unhappily to a man who became alive only when he was with homosexuals. What is important here is that a novelist whose first book sold close to three million copies should choose to write of a man who neither simpered nor sighed, but was one with millions of ordinary working people, who could only say what so many have said before when confronted with this problem, “I don’t know”; and that this novel should not only have a first printing of a hundred thousand copies but should also be chosen by the Literary Guild and go into almost three quarters of a million more American homes without requiring second thoughts or compunctions.

It is a matter of simple recognition, of simple honesty. For instance, the villain of Hester Pine’s *Beer for The Kitchen* (1935) loses his villainy when he is met today; he has come into either the tragic focus (as in Charles Jackson’s under-rated *The Fall of Valor*) or the acceptability of a number of characters in the assorted works of Gordon Sager, Nancy Mitford, Christopher Clark, Theodora Keogh and other writers who grace not only the best-seller lists but the miles of marketable pocket-books as well.

Martin Block

*It is of particular interest here to note that four years ago during the major British effort to crack the American film market Arthur Rank spent \$2½ million on a musical featuring an American director, American songwriters and Britain’s highest paid comedian Sidney Fields, on a Technicolor feature called “London Town”. This film

has never played in any American theatre: a Production Code Seal was refused since all of Mr. Fields specialties and one of the minor characters who was an integral part of the story line, was delicately but undeniably swish. The film however has been shown on many TV stations throughout the country since the Television industry does not require Production Code Seals (as yet) for their screenings.

the griffum atrocity

The final capture of Sebo Griffum, after a hectic four-state manhunt since last Saturday, has brought into focus the need for more effective measures to control this abhorrent type of criminal.

Griffum, a known heterosexual with a long record of arrests for rape, adultery, desertion and non-support, is now being held without bail, pending trial. Police Chief Jones told reporters yesterday that a thorough search was being made of all hangouts frequented by such types and that already more than 270 had been apprehended on suspicion of being heterosexuals and taken to headquarters for questioning and finger-printing.

Mayor Smith, speaking before the Suburban Improvement Association, told the several hundred irate citizens that the entire resources of the city administration were being mobilized to stamp out such crimes, and that bars and other questionable resorts known to be frequented by this type of aberrant would be closed.

At the Basin Clinic, a staff psychiatrist, who did not wish his name to be used, referred reporters to the significant report by Yung, made before the Annual

Assembly of the Chang-Hi Psychiatric Enclave, which stated in part, "In a study made at Mindanao Deep of 3200 avowed heterosexuals it was found that abortions, contraceptions, child-desertions, and flagellations had been practised at some time or other by 64% of the female heterosexuals. The hitherto unsuspected prevalence of these deviations would indicate that the problem of the female cases had received far less attention than the seriousness of the situation would warrant." The incidence reported in the Mindanao studies has been confirmed by some investigators in this country also, indicating the presence of a major problem facing the community. A solution, in the opinion of the Basin Clinic spokesman, lay in the establishment of similar clinics in all the larger centers. However, he cautioned, the need for great care in the selection of staff members, due to the somewhat contagious nature of the deviation, stating that some improperly staffed clinics had been forced to close because so few properly immunized applicants could be found.

A physician when questioned, referred

to studies made by Froyd at the Dachau Kunstlerlieben, contending the ascititious nature of these cases as rendering various types of therapy developed by Froyd effective. He also stated that Oddler disputed this contention. Oddler's experiments with giant white pandas indicated that the injection of eocene hormones produced a definite stabilization of the dichotoma, pointing to little-understood glandular undulations, though the evidence was as yet not entirely conclusive.

In the Department of Abberant Psychology at the University, members of the faculty would make no definite statements for publication. However, it was pointed out that current experimentation might possibly tend to establish the validity of the work of Deene Swiffed, whose early isolation of the Yahoo in his studies in England, had later fallen into scientific disfavor. It was also felt, by the Aberrant faculty, that crimes such as those committed by Griffum would do much toward re-awakening interest in the study and treatment of the Yahoo.

Although not at the Governor's Mansion when telephoned, a secretary stated that the Governor was studying the present grave situation with the deepest interest and concern and that, if need be, a special session of the legislature would be called to cope with conditions. He added that the Committee on Special Action had already prepared a sheaf of bills for presentation at the next regular session. These bills would render mandatory registration of known heterosexuals and prescribe stiff penalties,

ranging from two to twenty years, for those convicted of various classes of yahoo practices.

William Lambert



"In Ionia and other places, and generally in countries which are subject to the barbarians, the custom is held to be dishonorable. Loves of youths share the evil repute of philosophy and gymnastics because they are inimical to tyranny, for the interests of rulers require that their subjects should be poor in spirit; and that there should be no strong bond of friendship or society among them, which love, above all other motives, is likely to inspire, as our Athenian tyrants learned from experience."

Pausanius in the Symposium of Plato

"Mentioned some time ago that John Payne was falling heir to 'Crosstown', originally set to star Gloria Swanson. . ."

Los Angeles Mirror, 11 Feb. '53

Now, do you mean Joan Payne or George Swanson?

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Write you are!

Sirs:

I am very much interested in the Group idea. Being left alone by law-enforcing agencies in bars is no criterion when there is discrimination in employment, constant fear of being found out and the ever present ignorance of the public. There is no security for the homosexual in our city, or in any other, until we face this problem in an honest manner. I would very much like to get the North doing this.

Once our group forms it will undoubtedly feel the need to support ONE and make its contribution to it.

E. M.

San Francisco

For information about starting a group for discussion purposes write directly to The Mattachine Foundation, P.O. Box 2833, Terminal Annex; Los Angeles 54, Calif.

Thank you for your offer to support ONE. At this time we need all the support and contributions we can get to make the magazine grow into a truly usefully instrument. The Mattachine Foundation and ONE are separate corporations.

Sirs:

A friend in the States sent me a prospectus of your new magazine. I wish every luck to your new venture, it would certainly be a success if it were to be published over here.

P. S.

Derby, England

Please note the European addresses listed in the NEWS section.

Sirs:

While most of the material was excellent, I believe the article by Dr. Karl Bowman was of a calibre which would put ONE on a high level in publications . . . However, in order to bounce high it is necessary to hit a lot spot. I found "Interview" . . . distasteful and its publication . . . extremely unwise.

G. H. R.

San Bernardino, Calif.

We are reminded about pleasing all the people all the time. But unwise?

one

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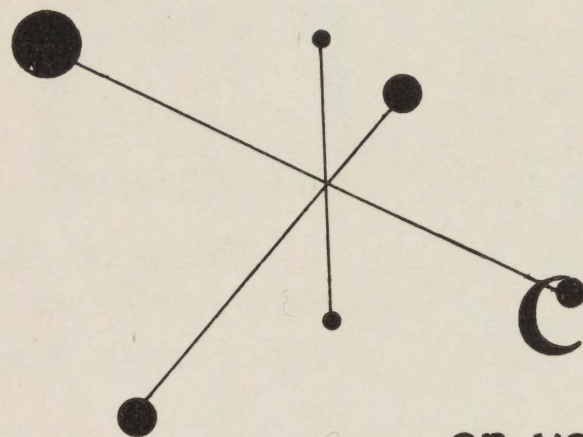
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